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SERMON

At the Court of Mayorsalty held
the 25th day of December, A^o 1703.
Preach'd in the

Cathedral Church

Ordered,
THAT Michael O Beverly, Esq; and
Edward Clerk Esq; be desired to
NORWICH.

December the 3d, 1702.
Sermon on the 3d of December.
And being a Day

Appointed for Publick Thanksgiving to
Almighty God for the Signal Successes vouchsafed
to Her Majesty's Forces both by Sea and Land; and
also to those of Her Allies engaged in the present
War against France and Spain.

By HUMPHREY PRIDEAUX, D.D.
Dean of NORWICH.

Printed in Norwich by Francis Burges. 1703.

NORWICH,

At the Court of Mayoralty held
the 5th day of December, A^o 1703.

Ordered,

THAT Michael Beverly, Esq; and
Edward Clerk, Esq; be desired to
wait on Mr. Dean of Norwich, and return
him the thanks of this Court for his Excellent
Sermon on the 3d of December instant; And
that they acquaint him, it is the earnest request
of this Court, that he will please to order the same
may be printed.

per Curiam

Chappell.

1 Samuel, XII. 24

Fear the Lord, and serve him in truth, with all your heart; For consider how great things he hath done for you.

TO understand the occasion of these words we must look back into the former Chapter, where we shall find that *Nahash*, King of *Ammon*, having in a War with *Israel* distressed the Inhabitants of *Jabesh Gilead* into a tender of their Submission to him, he would not accept thereof, or grant them any Terms of Peace or Safety, but upon the Condition that they should all yield to have their right eye put out by him, which would be a badge of servitude and reproach upon them; so cruel, ignominious, and inhumane, as it was scarce worth redeeming Life it sold at such a rate; and therefore resolving to stand it out to the utmost extremity they sent messengers through all *Israel* to represent the great distress they were in, and desire speedy assistance to be delivered from it; whereon *Saul*, being newly appointed King, takes a spirit suitable to his Duty,

ty, arms his Subjects for the War, and marcheth forth against the oppressor. And God having given him that success herein, as by a total overthrow of the enemy to deliver his people from that miserable thralldom, they were just falling into, all *Israel* acknowledging the mercy met together in a General Assembly to celebrate a publick Thanksgiving for it. And in this Assembly *Samuel* the Prophet speaks unto them the words contained in this Chapter, wherein he lays before them their iniquity, whereby they had provoked God against them, his great mercy to them, that notwithstanding this he had wrought so great a deliverance for them, and then shows them how forceable an Argument this ought to be with them to make them leave all their evil ways, and with an hearty Repentance, and thorough amendment of Life turn again unto their God, who had done such great things for them; The whole of which is summed up in the words of my Text, *Fear the Lord, and serve him in truth, with all your heart; For consider how great things he hath done for you.* Where the consideration of the great things, which God had done for *Israel*, is by the Prophet made the Argument for that Reformation and Amendment in fearing the Lord and serving him, which he exhorts them unto.

And we being now met together on the like Occasion to offer up our praises and thanksgiving unto our God for the great things, he hath done for us in the happy success, which he hath given her Majesty's Arms wherever engaged in this years War, I shall from the consideration hereof press the same inference upon you as in my Text, *That*

you

you therefore fear the Lord, and serve him in truth with all your heart. In order whereto I shall show you, 1st, How much our case is parallel with that of the Israelites of Jabez Gilead; 2^{dy}, The greatness of the mercy, which God hath shown us in doing so much for us this year to deliver us from it, and then, 3^{dy}, I shall from these premises press upon you the inference, I have mentioned, that you therefore fear the Lord, and serve him in truth with all your heart.

And 1st, As to the parallel of our Case with that of the Israelites of Jabez Gilead, I have we not to do with an enemy, who, in the same manner as Nabab and his Ammonites, designs nothing less, in case he should prevail against us, than the putting out of our right eye, yea both the eyes of our inward and better part, the eye of our Reason, and the eye of our Faith, that so being deprived of all manner of light, which either as men, or as Christians, we have hitherto enjoyed, we may blindly give up our souls to the Tyranny of Rome, and without seeing or discerning implicitly believe whatsoever it shall impose upon us? On no other Terms would he allow any peace or safety to his own people of the Protestant Religion. For although they were the most beneficial Subjects which he had in the carrying on of the Trade, and the supporting of the wealth and prosperity of the Country in which he Reiges, and to himself the most Faithful and Loyal, as having kept the Crown upon his head in a war risen against him in the beginning of his Reign to pluck it from him, in which, if they had not sided with him,

him, he would most certainly have been deprived of it, and he and all his glory, which he makes so much his Idol, been long since both trampled into the dust; yet these his most Loyal Subjects, these his most steady Friends, and faithful Supporters of his Crown, could obtain no terms of peace, safety, or life under him without putting out their eyes, and running blindfold into all those Superstitions, delusions, and dangerous impieties, which he imposed upon them, in spite of whatever Reason, Conscience, or Religion might dictate to them to the contrary. And how can we then expect any better treatment from him, should God give us up into his hands, and grant him his desire of having Dominion over us? Are we not the people, that have long opposed his designs, long put a stop to his Ambition, and baffled all those projects he hath laid of erecting for himself an universal Empire over this Western part of the world? And are we not therefore at present the chief objects of his malice, whom he most hates, and whom his anger and fury rage th the highest against? And can we expect then, that we shall not also be the chief objects of his revenge, should it please God to give him power ever to prevail against us? Certainly should this through God's wrath upon us ever happen to be our case, he that spared not his own people, his best and most faithful Subjects, will never spare us. But not only our Laws, our Liberties, and our Properties, but also our Religion too must be laid at his feet to be trampled upon, and destroyed, before we can have any Terms of peace, or safety under him. To be deprived of all that we possess, and be made

made Hewers of wood and Drawers of water to him
and his people will not suffice, we must also worship
his Gods, and fall down to the Images, which he hath
set up, or else we must all into the fiery Furnace. This
Kingdom hath once already experienced what a
French Conquest is on the Invasion of the Normans.
Then* all the Inhabitants of the Land from being
Proprietors were forced to turn Vassals to the Con-
querors; their Lands, their Liberties, and their
Laws were all taken from them, and an English-
man was not suffered thenceforth to enjoy any Ho-
nour, any Place of Trust, or any Office whatsoe-
ver.

* *Deinceps rego dominatum, & Baronius, Episcopa-
sus, & Prædictus totius Terræ suis Normannus Rex
distribuit, & vix aliquem Anglicum ad honore Statum,
aut alius Dominus patris suam ascendere permittit. In-
gulphus, p. 701. Jam Domini justam voluntatem super
Anglorum Gentem Normanni adeo complegerunt, ut jam
vix aliquis Princeps de genere Anglorum esset in Anglia,
sed omnes ad servitutem & mercedem redacti essent, ita ut
Anglicum vocari esset opprobrium. Eligerat autem Deus Nor-
manos ad Anglorum Gentem exterminandam, quia præro-
gativa servitii singularis omnibus populis videret eos præ-
nomine. H. Huntington, lib. 7. p. 212. Wilhelmus
in Angliam veniens commolationibus suis, qui bello Flæsin-
gensi Regionem secum subjugaverant, terras Anglorum,
& possessiones assueti manu contulit, illudque parum,
quod remanserat, sub iugo posuit perpetua servituti.
Mort. Paris, p. 9. Dei voluntatem super Anglorum
Gentem Normanni adeo compleverunt, ut vix aliquis
Princeps de genere Anglorum superesset in regno, omnes
in manum & servitutem redacti fuissent, ita ut An-
glicum vocari foret opprobrium, Idem, p. 9.*

ver, either in Church or State, if a Frenchman, or any other Foreigner, could be found to supply it, no not so much as a foot of Land of their old Inheritance, but upon condition of service and vassallage to the new Lords, they had submitted unto. So that the Historians tell us the very name of an *English man* was grown into their disgrace in this Land for many years after, that they, who were of the old Stock of the Kingdom, grew ashamed to own it, and were glad to conceal themselves, as often as they were able, from being known to be English, that thereby they might avoid the indignities, disgrace, and reproach, which were used by the insolent Conquerors to be cast upon them barely for being such. And all this proceeded from no other cause, but barely from the insolence, which is natural to that Nation, when heightened by Conquest. But now, when over and above this there is the fiery Zeal of *Rome*, the bigottry of an old Tyrant, and the rage of Ambition long disappointed, to provoke their anger, heighten their Resentments, and excite their Revenge against us, what else have we to expect, but that, in case God should once more put us in Subjection under them, the little finger of a second *French Conquest* will be much thicker than all the *Loyns* of the former. They will not now be content to take only our Estates, and enslave our Bodies, but we must yield up our Souls too to their Tyranny, and be forced to drive on with them in the broad way of Superstition, Error, and Idolatry, though it leads down to the Gates of Hell, or else no Covenant of Peace, no Terms of Life are to be had from them.

And

And how much more the Light of our Faith, nor the Light of our Reason may show us the Contrary; we must not see nor discern with these our eyes, but submit to have them quite put out, that so we may run blindfold into all those enormous errors, and gross impieties, which they shall think fit to impose upon us, or else nothing is to be expected but the fiery Tryal, and utter destruction from them. And what crueller conditions of life can be imposed on mankind? In respect of these the Terms of *Nabush*, and his *Ammonites* to the men of *Jabesh Gilead* were mild, and easy; he was only for putting out the eyes of the body, but the *Nabush* we have to deal with, will be contented with nothing else, but the utter blinding of our Souls; that so we may no more see the true way wherein to provide for their safety, and for want thereof run the danger of being lost and undone for ever. *Nabush* and his *Ammonites* were content to leave the men of *Jabesh Gilead* one eye, but the *Nabush* we have to deal with, will allow us no such mercy; we must part with all manner of light, which we formerly have been blessed with; all the light of our Faith, whereby we have hitherto discerned the things of God written in his Holy Word, and all that light of our Reason too, whereby we have beheld the things of God, which are written in our hearts, within. For unless we put out these lights, unless we quench and extinguish them both, and utterly debase our selves of the reason of men, as well as of Christians, how is it possible we can swallow down the monstrous absurdities, and yield up our Souls to all the errors, and impieties of that Religion, which must be the Terms of our Peace, whensoever we submit our selves unto him?

B

him?

him? For must we not believe that to be the flesh and body of a man, which our senses, and our reason tell us can be nothing else, but a piece of bread? And must we not fall down, and worship that as our God, which we know was but some few hours before the work of the Baker? And must we not worship images, crosses, and reliques, though it be directly contrary to the prohibition of the second Commandment, and is that gross Idolatry, which God hath so often declared against through our his Holy Writ, as that, which he is most offended with? Must we not believe a man to be infallible, whom we see deeply sunk in all manner of error, and impiety? And must we not give up our Faith to him, as the Vicer of Christ entrusted by him with all truth, although both his doctrine and his practise plainly demonstrate him one of the greatest adversaries thereto, and also submit our Souls to his absolute Government, as the sole head of the Church here on Earth, although his endeavours constantly tend to the utter subversion of the true interest of it? And must we not make the Virgin *Mary*, and Saints our Mediators, although the Scriptures command us to depend on Christ alone as such? And must we not pray unto these Saints, though we cannot conceive, how it is possible, they should either hear, or help us? And also offer up our Devotions to some of Saints, because the Church of Rome calls them so, although at the same time by the actions of their Lives past it must appear much more likely to us, that they are Evils in Hell, and so make our selves in the grossest sense the Worshippers of Devils? And must we not pray in a Language, which

which most of us do not understand, although thus to pray our reason, as well as the Scriptures, tell us is unprofitable? And must we not shut our eyes against the Scriptures, wherein are contained the words of everlasting Life, and be content to be excluded from all looking into them, although the Command of God is, that we should meditate in them day and night? And must we not swallow, believe, and do a multitude of other things, which are quite contrary to the dictates of our Reason, as well as the light of our Faith, whensoever we yield our Necks to that yoke of *France and Rome*, which this our *Nabash* would put upon us? And can we without first being made absolutely blind, and wholly destitute of all manner of light both of Reason, and Religion, ever submit hereto? And that any should yet plead for this *Nabash*, the great enemy of our *Israel*, that any should be for entering into Covenant with him, and taking his yoke upon them (as it is well known some such there are among us) is such an amazing thing, that it seems not capable of being resolved into any other reason, but that they have already put out their eyes, and therefore are thoroughly prepared for all those Doctrines of darkness, which, they know, he will impose upon them. For to say that we shall be protected by his Covenants, and secured in our Rights, and Religion by any Articles of Agreement, he shall make with us, is a contradiction to the constant practice both of him, and all that impious Sect he is of. Their well known Maxim, *That no Faith is to be kept with Heretics*, lets him loose from all Articles, and Covenants of agreements with us, as

soon as they are made. And that he will govern himself according hereto, whenever we come to any such agreement with him, we may be well assured from his dealings with others in the like case. What stronger assurances, what firmer Articles of Agreement can we have from him, than were granted to his Protestant Subjects by a multitude of Edicts for the preservation both of their Rights and their Religion? And yet, we know, with what violence he hath broke through them all, notwithstanding the Oaths whereby they have been confirmed, and forced those people to that miserable choice, either to swallow down Popery with all its impieties, or else no longer to enjoy either safety, or life in his Dominions. And hath not his dealings with the Inhabitants of *Strasbourg* been after the same peridious manner? By his Emissaries he wheedled many of them into an opinion of his Justice, and Generosity, and made them dream of great advantages, they should reap from under his protection, and all manner of promises and assurances were given them for the preservation both of their Rights, and their Religion, should they become his Subjects. Whereby those people being bewitched into a submission to him, they accepted of his Articles instead of their former Liberty, and surrendered their City to him. But he had no sooner built him a Citadel there, whereby he could hold the Inhabitants by the throat, but immediately tramping up the old Maxim, *that no Faith was to be kept with Hereticks*, he broke thorough all his Articles with them, how solemnly soever sworn to, took from them all their Churches, and brought them into the same miserable necessity with the rest of his Protestant Subjects, that

that is either to swallow Popery with all its Impieties, and Superstitions contrary to all the dictates of their Reason, and their Conscience, or else fly into Banishment to avoid it; whereby one of the most flourishing Cities of *Europe*, being wholly swallowed up in Popery and Slavery, from the height of Riches and Prosperity is in a few years brought to misery, poverty, and desolation. And if there be any among us, that think that this will not also be our Case, whensoever we shall thus submit to him, I wish there may never be that opportunity, wherein by woeful experience they will most certainly be convinced of the contrary, nothing being more sure, than that, whosoever do take the *French* King for their Master, must also take Popery, and Slavery with him.

And thus far having laid before you how much our case is like that of the men of *Jabesh Gilead*; my second point is to shew, how great things God hath done for us in thus far delivering us from it. And since all deliverances are to be estimated by the greatness of the evil, we were in danger of, what hath been already said of the misery of that Thralldom, and the greatness of that Calamity, which we must have fallen into, had the enemy prevailed over us, may serve sufficiently to let you know the greatness of God's mercy to us in delivering us from it, and how good and gracious he hath been to us in hitherto defeating all those designs, which have been so craftily laid, and so diligently pursued to bring it upon us. I will not go back to the time of *King James*, when they had almost carried their point, had not God of his merciful

merciful Providence sent his late Majesty to deliver us out of their hands. Neither will I at present consider, how that after a long War, in which they made sure of compassing their purpose, in the last Reign, they so far failed of it through God's mercy to us, as to be forced to sue for Peace, and give over the design, till by treacherously seizing all the Territories of the *Spanish* Monarchy they thought themselves strong enough again to renew it. What hath been done for us this last Summer in the many Victories, that have been given us over them, while they were prosecuting this design (the contemplation of which is the proper business of the day) is argument enough for our present praise and thanksgiving. For God having placed her present Majesty on the Throne hath under her auspicious Reign with a more than ordinary blessing made us every where prosper against them. At Sea we have destroyed their Fleets, at Land we have defeated their Armies, and wrested whole Provinces out of their hands. And we have taken or destroyed all that Treasure, which was to be the Sinews of the next years War, and by these Successes we have so far pared the claws of the Lyon, so far weakened and sunk his strength, that though it be not as yet an absolute and thorough deliverance, because he is still in arms against us, yet so much through God's mercy is now done towards it, that though it leaves him still his malice, yet, we hope, it hath wholly disarmed him of the power of executing it upon us. And that God should do all this for us at a time, when the excess of our iniquities gave us rather reason to fear his Judgments, than

than hope for his Blessings, doth farther heighten the value of the mercy. For when was ever Loose-ness, and Profaness, and all manner of Wicked-ness at a greater height, than now we see it among us? When was ever God and Religion more disregarded and neglected, and all manner of lusts, and excesses more licentiously indulged, or more greedily pursued after, than in these our days? And yet notwithstanding all this God hath laid aside his judgments to think of mercy, and at a time, when we have least reason to expect it, is wonderfully working a Deliverance for us, and in order hereto hath given us greater Victories and Successes in this last Summers War, than all our Foreign Expeditions before for these last hundred years past all put together have been crown- ed with. And considering the greatness of the dan- ger, we must have been in, had our enemy pre- vailed over us; and considering how far we have been from deserving any such Deliverance from it by reason of our iniquities, we must all acknow- ledge, that great is the mercy, and great is the goodness, which the Lord hath shown us herein.

And this leads me to the third particular pro- posed, the influence, which this ought to have o- ver us to make us return unto the Lord our God with a sincere repentance, and thorough amendment of Life, and henceforth fear his Holy Name, and serve him in truth with all our hearts, and here we must observe the duty is pressed upon us in my Text with two conditions, first *that it be done in truth,* and secondly *with all our hearts.*

And

And first we must serve the Lord our God in truth, that is, not only in opposition to all false ways of serving him, but also in opposition to Hypocrisy. For in serving God in a false way we cannot become acceptable unto him, and by serving him hypocritically we affront him to his Face, and make our selves an abomination unto him. And therefore as we must be careful to serve God the true way, not with the Idolatrous Papist on the one hand, or with the Schismatical Enthusiast on the other, so we must take care to do it truly, not only in outward show, but in reality, and with a sincere heart. For to think it is sufficient to joyn with the true Church in the outward Form, to be present at the publick Worship, and to be exact in the Ceremony without going any further, is to put a cheat upon man, and a mockage upon God, and of all false Worshippers such are most abominable before him. To be a true member of the Church is to practise all those Christian Duties in an holy Life, and a righteous Conversation, which the Church prescribes. For to pretend to be for the Church, and at the same time live loosely and wickedly (as too many do, who would now be thought the greatest Zealots for the Church, and the chiefest sticklers for its interest) is to dissent from it in the main and principal Articles of the Religion, which it teacheth; and how much soever such may vaunt themselves to the contrary, they are in truth and reality the greatest Nonconformists that are among us.

But Secondly, as we must thus serve God in Truth, so it must not be faintly and coldly, not by halves or in part, but with all our heart, to the utmost we are able.

For

For when we do the utmost we are able in this corrupt State, which we are now in, we fall vastly short of that, which is due, and therefore that God will accept of the utmost we are able, when thus imperfect, is all mercy and favour in him towards us, and thus much we must never fail of, if we will be accepted of before him.

And thus much being said of the conditions or qualifications of the Duty, with which we are to serve the Lord our God according to my Text, that the consideration of the great things, which God hath done for us, ought to influence and excite us so to do I shall shew from these following reasons.

1. Because of the gratitude, which on this account we owe unto him. If any one, whom we have greatly wronged and offended should instead of prosecuting his resentments, and executing his revenge upon us for it, give us help in our distress, and deliverance in time of need, the favour from him will become doubly heightened by the Circumstance, and who can be so base and unworthy, as not to make the utmost return to so merciful a Benefactor? And is not this our case with our God? Have we not grievously offended him by our impieties, and provoked him to wrath against us by our many and long continued Transgressions against him? And what else in justice and reason could we then expect from him, but the pouring out of his wrath in judgment and vengeance upon us for them? But even at this time instead of punishing he hath protected us, instead of destroying he hath saved us, and instead of shewing his Sword against us he hath made use of it for us, and given us victory and deliverance in the day of our distress. And ought not this his so great, and undeserved favour un-

to us with the most hardned and obstinate hearts
of our Duty, and make us without Repentance, and
thorough Sincerity of Heart turne unto him. If we
have any thing in us that is generous, any thing that
is not wholly base and unworthy, certainly such an in-
stance of goodness and mercy must worke his effect in
us; and if it doth not, what else can be said of us
but that we are of those hardned and obstinate sinners,
whom neither the judgments of God, nor his mercies
can lead to repentance.

2. The Consideration of the great things which
God hath done for us ought to lead us to love and
fear him, because it is the best way of expressing
our Thanksgiving to him for them. For who is
there, that hath received so great favours and benefits
from any one, and doth not think it his duty to pro-
fess a way to express his thankfulness to him for
it is the doing of these things in return, which will
be best pleasing, and most acceptable unto him. If
And what can be more pleasing unto a Father than
to God of all that we are able to do in respect of
him, than that we obey his will with such whole-
heartedness and righteousness before him in this present world.
And therefore since we profess on this occasion of our
present meeting together to love and thankgi-
ving unto our God for the great things he hath done
for us, let us render it unto him this way, and it will
be sure to be accepted of before him.

3. The great things which God hath done for us
ought to lead us to have a deep sense of his
is the sure way to continue to be in the future
of the war the same success and victory over our
enemies, which we now meet to profess him for.
as long as we truly for other God nor God and do
not this his is great, and undelivered favour

that which is right in his sight, the blessing of his fa-
 vour and protection shall always go with him. Every
 thing we undertake, and no arm of flesh shall be able
 to prevail against us. For as long as we have this
 with us, we have omnipotence on our side, and against
 this the united Forces, and the united Councils of all
 our enemies will never be able to avail anything to
 our hurt. Though we should have only the few hun-
 dred of Gideon to fight our cause, yet if we go out
 like him with the power of the Almighty strengthening
 our hands, no numbers of our adversaries shall be a-
 ble to stand before us, but victory and conquest shall at-
 tend us in all our enterprises, and all who rise up a-
 gainst us shall fall before us. Notwithstanding the
 holiness of our lives, and the righteousness of our
 Conversation, this stake God will be for us, and then
 we may be always sure of Conquest, always certain
 of succeeding in every enterprise we undertake in
 our just defence. Whatever army of flesh he that
 shall be lifted up against us. And this is the only means,
 on which without failure or disappointment we may
 always depend for it. As long as Israel continued
 to serve the Lord, he subdued all their adversaries
 before them on every side, and made them to dwell
 in safety; but when they departed from his Law, and
 rebelled against him, we read with nothing else in the
 History of Holy writ, but the dismal Relations of
 Moabites, Midianites, Ammonites, and Philistines de-
 stroying the Land, and if we do likewise, we may be
 assured that this also will be our basins to our
 ruin. The consideration of the great things which
 God hath done for us, ought to lead us to love and
 fear him, because otherwise we will be a congregation
 of our guile, and increase the weight of our con-
 demnation

demnation for it. For when mercies and Favours granted Offenders work no effect on them for amendment, nor have any influence at all to make them sensible of their iniquities, and turn from them, they must certainly aggravate the sin, as being in this case against gratitude, as well as duty, and must pull down upon their heads a double measure of wrath and judgment for the punishment of it. And to make the people of Israel fully sensible of this, the Holy Prophet immediately after my Text adds, *But if ye still shall do wickedly, ye shall be consumed both ye and your King.* He had told them in the former part of the Chapter of their iniquity, and how that notwithstanding this God had sent them a King to work a great deliverance for them, and from the consideration hereof he exhorts them to turn from their iniquity, and serve and fear him, and then subjoyns this threat in the conclusion, that if they will not hearken to this his exhortation, but still go on to do wickedly, that then the mercies of God, which they had lately in so large a manner experienced, should be turned into wrath and vengeance upon them, and they should be consumed both they and their King. So the threat here denounced plainly is in case they should continue in sin, after such great mercies and favours had been shown unto them to withdraw them from it. And therefore if after the great things, which God hath done for us in this years victories and Successes against our enemies, we still go on in our evil ways without repentance or amendment, the same threat lyes at our doors, and it is a very grievous one, importing no less than the utter subversion of the State and Government, in the Destruction both of Prince and People, neither part of which is very terrible, and therefore

fore each ought to be an argument unto us to the Duty of my Text, that to turning from our evil ways to the Lord our God we may divert both of them from us.

For 1st. if we do not thus turn unto the Lord our God, and serve and fear him, we are threatened with destruction to our selves. And indeed our sins, when rang'd in battell array against us, are more formidable adversaries to us, and work stronger to our destruction, than all the armed Forces of France and Spain joyn'd together possibly can. For they bring God against us into the battell, and make the swords of our enemies the weapons of his warfare to execute his vengeance upon us in that ruin and desolation, which they have deserved. For when we have bid war and defiance unto the Lord our God by rebelling against him, and stood out against all those means of his mercy, as well as of his judgments, which have been made use of to reclaim us, what else can we expect, but that he pass that sentence of destruction upon us, which is due to such incorrigible workers of iniquity, and strengthen the hands of our Enemies to execute it upon us? When *Judah* and *Jerusalem* had thus sinned against him, though *Judah* was his peculiar people, and *Jerusalem* the place, which he had chosen to place his name there, yet he spared them not, but gave them up into the hands of *Rolustrous Babylon*, and made the cruelty of their enemies to prevail against them, because by their cruelty they were the fittest to execute upon them that punishment, they had deserved, and both their City and their Sanctuary were destroyed by them. And if we do likewise, it will be the readiest way to make *Babylon* also prevail over us, and enable there the work and bitterness of our enemies.

enemies to triumph over us in that destruction both
of our Church and State, which they have been so
long meditating against us.

But alſo, if we do not turn unto the Lord our God,
and ſerve and feare him, the threat is againſt the Prince
that reigneth over us, as well as againſt our ſelves.
For ſaith the Prophet, *Ye ſhall be conſumed both ye and
your King.* For when God enters into judgement with
a Nation, the Prince cannot be ſeparated from the
people, or can any puniſhment be inflicted on the one,
which ſhall not be a puniſhment to the other alſo. And
therefore both muſt ſuffer together. And indeed ex-
cepting Reſiſtence and ſhaming puniſhments, which
come from the immediate hand of God himſelf, there
is no national judgement, whereby the people can be
reached; but through the Prince, that reigneth o-
ver them. For in him is the ſtrength of their interit
nations, in him is the care of the common ſafety, and
good, and conſequently as long as he and his Coun-
ſellors are ſafe, and welldiſpoſed to do good, and to
Government muſt be ſafe, and prosperous alſo. And
therefore it hath been the usual method of God's Pro-
vidence, when he enters into judgement with a Na-
tion, to begin at the Prince, that reigneth over them,
and by intreating his Councils, blaſting his counſels,
or cutting off his perſon to make way for ſuch puniſh-
ments, which he intends to execute upon them.
And thus was *Jeſh*, though a righteous and good
Prince, cut off in the vigour of his age, that ſo God
might bring upon *Jehoiachin* and *Zerubbabel* that deſtruc-
tion, which they muſt have deſerved. And thus was
King *Charles* the Martyr brought to the Block, that
thereby a way might be made for that Anarchy and
Confuſion, which after followed upon this Nation
for

for the Iniquity, we have been guilty of, and in
 like manner may any other Prince, now or here
 just fauer, be betrayed to ruin and destruction by
 the fins of the people, over whom he Reigneth.
 And therefore now, this being the case, what are
 there, that are greater enemies to their Prince and
 Country, than those persons, who by increasing the
 National guilt by their iniquities they do, what is
 them selves, to draw ruin and destruction upon both?
 For these are the men, that make our Finns and Cri-
 mits infinitely more, these are the men, that ex-
 cite the hands of them that fear for us, and increase
 those of our enemies against us in the day of battle: these
 are the men, that take our Finns, and add our Coun-
 try, to their own power, and consume them from
 the publick Interest of their Country, and thereby
 make us weak in every single place, and therefore
 cannot choose, but rise up against us, and are the true
 Authors of all those miseries, calamities, and
 publick Calamities, which happen to this Land, by
 reason of that curse of God, which by their iniqui-
 ties they draw down upon it. And therefore let not
 any such among us say, they have a love for the Na-
 tion; Let them not say, they have loyalty, or any
 true affection for our Gracious Queen, that Reigneth
 over us. While by going on in their evil ways they
 thus endeavour to fill up the measure of our National
 fins, and encrease the load of their Guilt upon us, they
 are arming Heaven against us for our bitter wound-
 ing, and provoking those judgments against us from a-
 bove, as may at length end in that dreadful consu-
 ming both of Prince and People, which the Prophet
 threatens. And therefore we may justly reckon such
 workers of iniquity in our Land to be of all men the
 most

most dangerous adversaries, and the greatest Traytors
 both to our Queen, and to our Country that are among
 us. If we will avoid having this heavy charge laid
 at our doors, let us avoid the cause, those sins and
 iniquities to which it is justly due, and endeavour
 to avert those judgments and curses from us, which
 they have provoked, and in order hereto follow the
 directions of my Text: Turn unto the Lord our God,
 and fear, and serve him in truth, and with all our
 hearts; and then all our offences shall be forgotten, and
 we shall become a people, whom the Lord will de-
 light to bless, then we may be assured, that the same
 good Successes of our Fleets and Armies, which we
 now praise him for, will be continued unto us; and
 that from year to year we shall have new reasons for
 new Thankgivings, till at length the war shall end in
 such a Peace, as shall be to the good of the Church,
 the Honour of her Majesty, and the safety, happi-
 nels, and prosperity of all her people, which God of
 his infinite mercy grant us through Jesus Christ our
 Lord.

And therefore we may justly reckon such
 workers of iniquity in our Land to be of all men the
 most